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HUMANISM

by

CURTIS W. REESE

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INTRODUCTORY OBSERVATIONS

SIGNIFICANT and unmistakable signs appear in increasing number on the widening horizon of the religious life. In content, outlook, and purpose, religion is being humanized. The chief and avowed purpose of religion is coming to be the building of personality and the shaping of institutions to this end.

Consequently, the terminology of religion is changing. The nomenclature of the old theology, which connotes the submission rather than the expansion of personality, is found to be utterly inadequate to express and serve humanistic religion. In many churches are to be found sermons, prayers, hymns, and benedictions couched in the language of science, psychology, and social well-being.

Temples, synagogues, and churches are examining their technical equipment and practice. Methods of organization and execution long familiar in the business world are being found effective in institutional religious procedure. Religion is being organized for greater human usefulness. The institutions of religion are forging their way into positions of social, moral, and spiritual leadership, where they rightfully belong.

In my opinion the world can never get along without religion; but it wants a religion whose impulses, worths, and ideals are suitable to the needs of each new age. Hence the reconstruction of religious content is constantly necessary. The present age is pre-eminently humanistic in its point of view. Consequently religion needs humanizing. The essays that follow are experiments in this direction.

I desire to acknowledge my indebtedness to *Studies in Humanism*, by Schiller; *Reconstruction in Philosophy*, by Dewey; *Idealism and the Modern Age*, by Adams; *The Next Step in Religion*, by Sellars; *Human Nature and Its Remaking*, by Hocking; *The Philosophy of Humanism*, by Haldane; *The Rational Good*, by Hobhouse.

CHICAGO.

CURTIS W. REESE.

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HUMANISM

PART I

HUMANISM OUTLINED

1. *The Absolute Uniqueness of each Person's Philosophy.*

A PHILOSOPHY is the outgrowth of the unique nature and experience of the philosopher. The unique human equation cannot be removed from a philosophical system. Therefore, philosophy is not one but many. This pluralism of human outlook shows the futility of seeking a universally valid cosmic point of view. Hence the humanist is at once egocentric in that he consciously looks out upon life through his own windows, and essentially modest in that he is unwilling to read the impressions and ideas of individual persons into cosmic life as a whole. So he regards philosophy as a useful instrument, but as basicly personal and improvable.

2. *Life Is in the Making and We Are Participants in the Process.*

(a) The complement of the uniqueness of each person's philosophy is in the multiple and evolving nature of life itself. Life is a complex of personal and other-than personal processes, which so interpenetrate that neither can be regarded as "higher" than the other. Hence "personality" cannot be segregated and held to be more worthful than the "impersonal processes."

(b) To the humanist creative evolution is a fact, not a mere figure of speech. He takes evolution seriously, and so refuses to "sew up the Universe" or to "put the end in the beginning." New levels of creation actually result in new things, not in a mere readjustment of old things.

(c) The cause of the evolutionary process is not a push from below nor a pull from above but a creative impulse within. Life processes are not mechanistic, but organic. A machine is built of inflexible parts; an organism is flexible and self-regulative. The moves of the parts of machinery are caused by anterior moves. The moves of the parts of an organism are caused by anterior moves, by inner changes, and by future possibilities, that is, by ideas and ideals. The humanist believes mightily in the causal nature of things yet to be.

3. *The Intelligent Control of Materials, Processes and Ideals for Human Ends.*

Humanism is not merely a method of solving the problem of knowing, but an attitude towards the problem of making life rich and full and glorious. It finds the test of worth in contribution to human well-being. Its basic method of personal and social progress is intelligent co-operation with and control of life processes. The technique of co-operation and control must be worked out experimentally, and altered in the light of subsequent experience. But always the primary aim is central, viz., *human well-being*.

More in detail, the fundamentals of humanism are: (1) the authority of evidence, (2) the supremacy of intelligence, (3) the validity of freedom, (4) the leadership of the competent, and (5) the commonwealth of man. Let us see what these fundamentals involve.

I. THE AUTHORITY OF EVIDENCE

Man has always tended to rely on authority of one sort or another. With some men, authority has rested in various externals—as oracles, seers, teachers, institutions, books, creeds, and the like. With others, authority has been internal—as conscience, inner light, sense of ought, pure reason,

and the like. But the tendency is more and more to rely on evidence; that is, on facts reasonably interpreted. Throughout practical life the authority of evidence is very generally accepted. Throughout the world of science evidence is the sole authority. Jurisprudence presupposes loyalty to evidence. It has been said that the most important of all distinctions is that between the questions: Might it not be so? and What evidence is there that it is so? Thomas Huxley said, "The deepest sin against the human mind is to believe things without evidence."

Religious beliefs for the most part have been founded not on carefully weighed evidence but on uncriticised desire, ecstatic experience, and false logic. Authoritarian creeds usually consist primarily of pronouncements in regard to things unknown if not unknowable, and secondarily with man's conduct in view of the primary pronouncements. But thus far there is not a shred of competent evidence in regard to the nature and purpose of ultimate reality. Hence a conduct-creed based on such pronouncements is a house of straw on shifting sand. Only man's sound instincts have saved him from the utter scandal of committing his body as well as his soul to such precarious dwellings. A healthy nature has saved many a man from the logical consequences of his formal professions.

So unfounded in point of evidence are the authoritarian systems of religion that in my judgment they may well be left out of account in the new formula-

tion. We do not need a paraphrase of Calvinism, an anemic counterfeit orthodoxy, but a new departure that will depart as far from the creeds of the pre-scientific age as can be justified by the evidence at hand. This may reduce the number of our beliefs; but it is better to have fewer beliefs than to have so many that are not true.

The genuine humanist is willing to follow the evidence wherever its reasonable interpretation may lead. He makes no reservations. There are no forbidden fields. Though the evidence slay him, yet will he follow it, firm in the belief that fact is better than fiction, that truth is better than error, that the uneasy struggle for knowledge is better than the peace that possesseth understanding. In fact, he wants very little to do with the peace that passeth understanding; he wants a peace that is understandable and that is understood.

II. THE SUPREMACY OF INTELLIGENCE

Closely related to the authority of evidence is the supremacy of intelligence. The function of evidence is to reveal the truth. The function of intelligence is to control conduct in harmony with the desirable possibilities revealed by the truth.

The acceptance of the supremacy of intelligence has far-reaching consequences. It means a break

with the age-long habit of conformity to precedent. It means also a skeptical attitude towards one's own bias, intuition, and pure reason. Intelligence accepts the testimony of the fathers, the history of institutions, and systems of logic as evidence of what has been, but not as authority for what should be. Intelligence is intolerant both of purely external authority—including precedent as such; and of purely internal authority—including bias, intuition, and pure reason. But intelligence gives due consideration to all that which when critically considered properly bears on any proposed conduct.

Intelligence applied to any given problem involves, (1) the collation of all pertinent facts, (2) fair weighing and ordering of the facts, (3) definite understanding of a goal that is both desirable and possible in view of the facts, and (4) the technical skill to enlist and direct all available forces in the achievement of the desired goal. This is human engineering.

How different is this method of intelligence from that ordinarily in operation! Ordinarily we "catch an idea," "jump at conclusions," "take chances," or revel in mystical intoxication. It is not too much to say that with the exception of a few noble ventures the human race has never yet tried to apply intelligence to its problem of conquering the world and of living an abundant life.

Suppose we studied the race problem as thoroughly as an architect plans a steel structure; sup-

pose we attacked the problem of education as comprehensively as an international banking house surveys the resources and needs of the people it serves; suppose we set about production and distribution with the exactness of the mathematicians who measure and weigh the stars; and while we are supposing, let us try to imagine what could be done for human justice and happiness if the government of the world were a science instead of a system of conflicting ambitions. As a matter of fact the present state of knowledge gives reasonable ground for the fervent hope that we shall yet intelligently control our social destiny on this planet.

III. THE VALIDITY OF FREEDOM

Freedom is a much abused term. It is frequently used indiscriminately as a synonym for caprice and license. Without entering here into the interminable discussion of freedom vs. determinism, suffice it to say that beyond all actions growing out of inherent trends and environmental pressure there is a wide realm in which the exercise of freedom is not only possible but necessary to noble conduct. Into this realm we throw artificial human restrictions about freedom at the peril of all that is finest in personality.

Freedom from hampering human restrictions is prerequisite to effective and creditable conduct. It

should be the definite policy of all institutions—state, school, church, home—to restrict social inhibitions and compulsions to the lowest possible minimum consistent with the public welfare. No man is at his best save when he is free.

Thus far in history it has been found safe and wise to enlarge the boundaries of human freedom. Patriarchs, barons, kings, and priests were all shorn of authority without any of the predicted catastrophes resulting, or if they resulted they were not of long continuation. Slaves have been freed, suffrage has been extended, bills of rights have been achieved, constitutions have been made responsive to the public will, and still the social structure holds together. Indeed, the very life of organized society now seems to depend more and more on the free action of free peoples. The trend of current social evolution is definitely in the direction of greater freedom for all people.

Humanists encourage the free interplay of free minds and the general extension of the realm of free behavior.

IV. THE LEADERSHIP OF THE COMPETENT

A superficial understanding of democracy has caused many people to arrive at the conclusion that democracy discounts leadership and depends primar-

ily on the spontaneous popular will. This conclusion is found to be erroneous when we understand that true democracy is not primarily a method but a spirit, a goal, a gospel.

The humanist insists that in democracy competent leadership is a matter of first importance. The great mass of the people will follow some sort of leadership. In the absence of competent leadership (and sometimes in spite of it) they will follow demagogues and charlatans. In fact, one of the greatest curses today is the prevalence of incompetent but magnetic public figures. A striking presence covers a mass of incompetence. The funeral of many statesmanlike proposals has been preached by incompetent but volatile opponents.

We must learn to distinguish between spurious and genuine leadership. That is to say, we must learn to examine for ourselves the basal facts at issue and the reasoning processes of our leaders. Of course, it is not possible for all of us to familiarize ourselves with all details of the subjects presented for consideration; but we can and should know enough general principles to distinguish between the experts and the fakers, between mature judgments and airy romance.

We must not only distinguish competent experts but we must learn to use them in the social as well as in the physical sciences. We examine the credentials of an engineer before we employ him to construct a bridge or a dam. Why should we take

chances on the men we select to enact and administer our laws? When social situations need adjusting we should employ experts just as we do in tunneling a mountain. Until we form this habit we are children directed by impulse and led by fancy. The day the world begins consciously to depend on the consensus of opinion of competent commissions then will begin the manhood of humanity.

V. THE COMMONWEALTH OF MAN

A worth-while world order must be based on the conviction of the worth of human personality, of the world-wide community of interest, and of the practicability and necessity of the human direction of social progress. A worth-while religion must have human life as its aim, and the fulfilment of human life as its supreme test of values. All other considerations whether of an other-worldly or of a materialistic character are of secondary importance. At the fiery altar of human life must be tested every idea, every symbol and every institution.

The building of the commonwealth of man requires the conscious dependence of the race on the human control of human destiny on this planet, subject always to the possibilities inherent in the natural order. The technique of such control involves many factors which must be experimentally worked

out through the years, but the indispensable minimum requirements are: (1) universal education, (2) social guarantees, and (3) world organization.

Only an educated people can establish and maintain a commonwealth. (a) Educational standards must be raised, (b) educational opportunities universalized, (3) compulsory education revised upward, (d) the technique of determining potential qualities developed, and (e) persons showing unusual potentialities afforded the utmost opportunity they are capable of using.

At best the risks of life are many and great. No man can stand alone. Mutual aid is a factor of the utmost importance. A new world order wherein human life shall be the first concern requires not only equality of opportunity, not only co-operation in the use of opportunity, but also social guarantees against the ill effects of misfortune. Mankind must unite to beat back from the doorsteps of the world the terrors of accident and unemployment, of improvidence and sickness, of old age and death. Chance almsgiving and even organized philanthropy are plainly inadequate. The necessity of a comprehensive plan of social insurance involving dignified and equitable preventive and redemptive methods, is increasingly evident. Whether social guarantees should be administered through private and fraternal concerns publicly controlled, or through governmental agencies, or both, is a matter of expediency. The thing of chief concern is the recognition and

application of inter-dependence as the law of social life.

Manifestly the world must be managed co-operatively. The peoples and the nations are intertwined and are forever inseparable. No nation or people can prosper permanently at the cost of any other nation or people. All the world goes up or down together. We are made one by the economic interests of every land, by the bonds of knowledge and literature, by a thousand necessities of peaceful and happy living, and by the holy stream of blood that courses through all mankind. Wise men will accept the world-wide community of interest as a fact and good men will rejoice in its truth.

PART II

HUMANIZING RELIGION

RELIGION is associated with the best that man does or thinks or dreams. Around institutions of religion hover hallowed memories, noble sentiments, and lofty ideals. Without religion and the institutions of religion the world could not have reached its present heights; without them the heights beyond are unattainable. Amid the struggles and achievements of mankind religion has constantly evolved new motives and goals. Being of the very texture of spiritual urge, religion requires growth in its content and change in its expression. Happily, religion possesses the ability to inspire its own readjustment. Now, once again, religion is undergoing basic and significant reformation. We are now witnessing and participating in a humanistic awakening more thoroughgoing than the Christian reformation of two thousand years ago, more self-consistent than the Protestant reformation of four hundred years ago, and more intellectually daring than the liberal reformation of one hundred years ago. True and wise friends of religion will rejoice over newer and better motives and ideals.

First, let us consider some of the old conceptions that have been carried over from by-gone ages and that must be laid aside before there can be a thoroughgoing humanistic reformation.

The pre-scientific view of the world must be laid aside. As John Dewey has pointed out, primitive notions of the world were based on emotional and dramatic interpretations of experience. The motive of interpretation was not primarily the desire to be better equipped to live tomorrow, but the desire to escape the tedium of today and the thought of responsibility tomorrow. Many of the facts of yesterday's experience were distorted in the interest of emotional and dramatic effect. The world was peopled with "spirits"—both good and bad—which operated in the world's affairs. Men became subjects of this super-order of their own creation. Notwithstanding the untrustworthy character of the early interpretation of the world, views growing out of it were generalized and enforced, and so became fixed. This old world view has been carried over into and made a part of the world view of later ages. Even now both science and philosophy are struggling to free thinking from the presuppositions of this ancient world view. Religion still labors under the handicap of notions belonging to the childhood of the race.

The habit of metaphysically harmonizing contradictions between the old and the new must be laid aside. With the growth of knowledge it became

evident that conflicts existed between matters of fact and matters of a traditional nature. Hence it became the function of the early philosophers and theologians to harmonize new facts with old beliefs, and to put the spirit, if not the form of the old beliefs, on a metaphysical instead of a traditional basis. In this way were born the old philosophical methods. Only recently has philosophy begun to conceive of its functions as otherwise. Religious thinking so far as it has reached the dignity of a philosophy, has had to do largely with the fixation of the old instead of the nurture of the new. All that is worthful in the old spiritual structure should be builded into the new, but the old habit of over-emphasis on the preservation of the "faith once for all delivered to the saints" must be replaced with a new spiritual habit that seeks first to learn from new facts in order to produce better experience.

The attitude of trust must be superseded by creative imagination. Throughout the history of religion the religious attitude has been characterized by trust in the values and institutions of the fathers; it must come to be characterized by the imagination that builds the future. The old faith is directed toward truths already possessed: the new faith must be directed toward achievements yet to be wrought out of the materials of experience and thought.

The animistic conceptions, the metaphysical arrangements, and the naive type of faith still prevailing in religion make a reformation imperative.

Second, let us consider the forces that make a reformation in religion inevitable and imminent.

Science, unchecked and triumphant in its march through the centuries, has won significant victories. Vast stores of knowledge in many fields have been accumulated. Effective methods of nurturing and controlling life processes have been evolved. The universe has taken on new meaning. In astronomy, physics, and biology the scientific method has been applied with happy results. No longer do we believe in a completed and fixed world. Man has been freed. He has become a co-worker with life. Greater changes have taken place in man's thought of the nature of the world than can be easily appreciated. Biblical criticism has destroyed many of the dogmas of orthodoxy and remade much of the Bible. There are new interpretations of the mind of Jesus. With many serious thinkers the thought of God is undergoing far-reaching changes. The unknown is constantly becoming the known. New light breaks over the world.

In philosophy alleged perfect and absolute standards are being investigated. The "ideas" of Plato and the "forms" of Aristotle, together with all pre-suppositions and so-called self-evident truths, are subject to careful analysis. *Experimental experience is the humanistic test of truth.* The ideal grows out of real experience; it is consciously tested and remade in the light of new facts. With this comes an aggressive attitude towards life, replacing resig-

nation and submission. Religion must take into account this changed way of thinking.

There are significant social changes in the direction of a more thorough-going democracy. Castes and stratifications are doomed. The democracy of worths is making marked changes in the political, moral and industrial life of the world. Equality of opportunity is being glorified and made effective by mutual assistance. We are confidently expecting a world league of progress embracing all the nations of the earth.

But the most important task at hand is to point out the lines along which humanistic religion is proceeding.

Already religion is remaking itself. It has begun the task of clarifying spiritual vision. It is now dealing with human conflicts and relations. Unconsciously religion is exchanging its colorless ultimates and its fixed goals for concrete worths and growing ideals. What religion is doing unconsciously it must henceforth do consciously.

The object of humanistic religion is the enhancement of the human estate. The chief end of man is to build towering personality, and to direct it into ways of complete living. This requires not merely the recognition of wrong, but active endeavor to right the wrong and to build the right.

It is becoming customary for ministers and churches to take an interest in the affairs of the world. This is one of the most promising things in

present-day religion. But this interest and activity is largely on the presupposition that righteousness is distinct from but inevitably follows the psychical experience of at-one-ment between man and God. Henceforth spiritual adjustment is to be found in the very attitude, activity, and results of righteousness. In other words, henceforth at-one-ment, in creative endeavor, of man with man, of man with his environment, of man with the orderly processes of the universe is to be found at the center of religious consciousness. And this we shall find to be the central reality in the at-one-ment desired and hoped for by all the religions of the world.

The enhancement of the human estate, i. e., the building of human personality, the righting of wrongs, and the creation of right relationships, is a moral program with the most far-reaching spiritual implications that religion has ever known. If this program be followed, religion shall be brought down to earth and the earth lifted into heaven. Everybody knows that religion needs regeneration. This it may find in a great committal to the greatest of all goals—the building of human souls for worthy habitation in a world of hard facts, and the constant remaking of the actual world about us and the ideal world beyond us.

The method of attaining the humanistic religious life is the conscious observation of experience and regulated experimental living. Ancient experience at best is of secondary importance; personal and

modern experience is of primary importance. Things heretofore central in religion must be shifted to the outer edge of the margin of the religious consciousness. Forms and ceremonies, creeds and attitudes of mind that are now thought of as central must make way for purposeful service, free fellowship, and brave living. In this way the good may be saved from rigidity, remain plastic, and so be built into the new structures.

To be genuinely experimental, life must be collaborative and mutually helpful. The keenest competition henceforth must be found in the greatest service—a genuinely co-operative competition.

The primary emphasis in humanistic religion is on exploration, discovery, and construction; not on acceptance, demonstration, and agreement. Life at its best is a series of discoveries and creations. The exchange of the attitude of resignation, acceptance, and possession for a more positive, aggressive, and constructive attitude is an immensely important addition to the vitality of religion.

Even now the venturesome and creative attitude is tolerated in religion as elsewhere. But it must come to be not merely tolerated but dominant. Exploration, discovery, construction must come to be the expected and the regular. The attitude of acceptance, demonstration, and agreement, of trust and obedience, whatever worth it may contain, must be secondary, derivative, and instrumental.

Human beings and life processes have in them spiritual values and worths little dreamed of at present. We have hardly crossed the threshold of the storehouse of spiritual things. We are now only beginning to catch glimpses of what may yet be achieved. A few scientists and artists have helped us to see new possibilities in conquest and consequent exaltation. If we bravely face the future, looking backward only in order to profit by the mistakes and the achievements of the past, we may yet know what it means to live truly, justly, and nobly.

If the old shibboleths of religion pass away (and pass they must) the essence of religion shall be recovered and enriched and ennobled. Worthy living, unconquerable loyalty to noble purposes, sympathy unrimmed by class or creed or race—these are the pillars and the pinnacle of religion.

Out of deep experience and with creative imagination religion must rebuild its content and remold its forms of expression.

PART III

HUMANIZING RELIGION (continued)

A WORD is a symbol of reality. This is true whether the reality be a perceptual fact or conceptual theory. When reality changes, clear thinking requires that the old symbol be exchanged for another or that the change in content be clearly recorded. When a word symbolizes a movement with continuity of problem and of attempt at solution, the familiar symbol should be kept and its changed meaning recorded. Psychology is a case in point. Once psychology was the name of the science that dealt with the *soul*; later of the science that dealt with *mental faculties*; then of the science that dealt with *states of consciousness*; and now psychology is the name of the science that deals with *behavior*. The old symbol still holds. Much more should this be true when the symbol is weighted with sacred associations and memories. Religion is a symbol which not only has continuity of problem and of attempt at solution but which is also surrounded with the most hallowed associations and memories. Religion symbolizes the human quest to discover in the nature of man and the universe the kind of life that is inherently desirable, and to enlist in its behalf all instrumentalities, both human and cosmic, that

are capable of assisting in its realization. This quest is man's religion. In early religions the quest took the form of attempts on the part of man to relate himself to those instrumentalities and values that seemed to have significance for the welfare of the group; and later it took the form of attempts to placate the personal gods in order to gain personal peace. While the forms of religion have undergone revolution, we shall retain the term "religion." My chief purpose, however, is not to justify the word but to record certain changes in its content and form.

The common denominator of the old religions is found in *man's response to super-human sources of fortune*. This belief in and relation to super-human sources of fortune is characteristic of the old religions. Without this psychological situation the old faiths cannot admit the religious validity of any human behavior. Hence the old religions have resulted in a servile psychological attitude.

This pathetic and tragic outcome of the old religions is now somewhat relieved by humanistic tendencies which are gradually growing everywhere. Modern thinkers are finding the content of religion in human worths and its cosmic significance in man's co-operation with and control of the processes of life to the end that human possibilities shall be completely and harmoniously realized. Humanism aims at the conscious experience of the fullness of life. It regards this as the aim and end of religion and

of all social instrumentalities. In other words, humanism stands for the complete and permanent satisfactions of human life.

The object of the old religion is the superhuman unknown and the chief content of the old religion is the sentiment entertained toward the superhuman unknown. The object of humanism is *life*, and its chief content is *loyalty* to life. In the old religion right and wrong are defined in terms of conformity to standards extrinsic to human life; in humanism right and wrong are defined in terms of consequence to human life. The old religion is characterized by trust and receptivity; humanism, by aspiration and creativity.

Whatever theological significance is inferred from or attached to humanism, it is functional, tentative, secondary. The old religion judges man by his contribution to the gods; humanism judges the gods by their contribution to man. In the old religion theological beliefs are central and imperative; in humanism theological theories are types of "spiritual short hand." In the old religion a theological revolution is spiritual treason; in humanism a theological revolution is a change of mental attitude, a shifting of postulates, a minor part of the day's work.

According to the old view, religion without superhuman objects of faith is impossible. But if religion is the quest of man to discover and live the inherently desirable life, manifestly theological convic-

tions and philosophies of the ultimate nature of the universe are not prerequisite to the religious life. Religion is not constituted of theology or philosophy or metaphysics—but it may use them as instruments in the enhancement of human life. Man may be utterly void of theology and yet be deeply religious. Religion is enhanced by various intellectual and aesthetic devices, such as philosophical theories and liturgical forms, but none of them is exclusively essential.

In the theocentric world of the pre-scientific days man wanted super powers or beings whom he could placate and so secure special agency. But science has discredited special agency. It has found the universe to be a self-operating system. It finds ordinary cosmic events and processes routine and impersonal, and other things cared for by highly specialized parts of nature such as man. It regards order and purpose as self-existent. Reality is found, but its ultimate nature is not yet determined. Man's whole world outlook is vastly different from what it once was and it is still subject to change. Hence humanistic religion does not regard the acceptance of any philosophical or theological hypothesis as religiously necessary.

Yet, in order to make its committals effective in the realization of its goals, humanism needs a science of values. Such a science must be evolved through long experimentation. It must be founded on enlightened experience, true to basic desires, and

attested by its fruitage in the complete and harmonious realization of human life.

Humanism regards all the normal human impulses as valid and worthwhile and it seeks the complete and harmonious realization of them all. There is no question of higher and lower impulses. None is mean or unclean. All are good and sacred. Humanism proclaims the democracy of the human impulses. Conflicts in the impulsive life are abnormalities due to the misunderstanding and misuse of the impulses. The well-balanced, fully-developed, and intelligently controlled impulsive life is the full life. Of all the needs of the race, the greatest are for freedom from repression and oppression, and for committal to the fullest possible realization of life on the highest possible human plane.

Humanism is bound up with the full life. It is intimately concerned with all social instrumentalities; with education and politics, with science and art, with industries and homes. It seeks not only to interpret these but to guide them. It aims to direct all social instruments and powers to the ends of human life, and to create new instruments and powers of life. It regards the whole sweep of life—the sex life, the political life, the economic life—as within its province. It regards the proper world order as a religious order. The whole of life goes up or down together and none of it is foreign to the interest of religion. When the purpose of thought and conduct is human well-being, such

Human, sacramental
value of religious
life

thought and conduct is religious in character. *When thus motivated, consecration to science is religious consecration, works of art are religious works, governmental achievements are religious achievements, social relationships are religious relationships, and moral victories are religious victories.*

In its wider significance, understood as loyalty to life and reinforced with modern imagery, religion shall become man's supreme concern!

PART IV

HUMANIZING RELIGION (concluded)

RELIGIOUS theory stands at the forks of the road; it must chose what its future course shall be. In the first place, religion must choose between anthropomorphic theology and scientific philosophy. Humanism favors the latter.

For some time systematic thinking has been discounted. In some circles, thought of any kind is looked upon with askance. Many people are hunting for "short cuts to knowledge, power, and happiness." The contents of various psychological myths have been made the creeds of cults. Multitudes have tried the experiment of living without a reasonable philosophy of life. The experiment has failed, as it deserved to do. Modern man needs rational values. He must have science and philosophy to enrich his thought, to make it satisfying.

The popular distrust of serious thinking is not due wholly to the depravity of the masses. Philosophers have allowed their devotion to minute and subtle technicalities to lead them far away from the life of the people. The further some thinkers explore reality the further they seem to go from the facts that determine the quality of life here and

now. Little wonder that men and women of affairs neglect philosophy when it becomes too abtruse.

But the common man who supposes that philosophy does not concern him and the philosopher who supposes that common things do not concern him are bordering on spiritual pauperism. Experience, systematically thought through, results in ideals that are essential to any well-ordered life. Every person who intelligently attempts to find his place in the universe naturally evolves a philosophy.

There is urgent need of serious thinking in present-day religion. Wild theories of the religious life are rampant. The old and more or less logical theologies have broken down; and hosts of their followers are grasping at every myth that offers help. Having departed from the old ways of thinking and having tried the unsatisfactory experiment of living without a philosophy, multitudes are reaching the reflective period. They have come to feel the need of an intelligent, well-rounded theory of life. A minister of wide experience said that he found that nine-tenths of his people were interested most in sermons that presented a philosophical background for the individual's faith. There can be no substitute for a clear, comprehensive, thoroughgoing theory of life. Just as social service, to be effective, must be backed by a valid social philosophy, so must satisfying and ennobling religion be backed by a valid philosophy of life.

We need clear, straight, factual thinking in order that there may be intelligent living. Dr. George R. Dodson reports a story told by Dean Fenn. "A little girl was playing about the room; and her father heard her say, 'That square is blue.' Dr. Johnson says, 'If your child says he looked out of this window when he looked out of that, flog him.' It did not seem to be a case requiring such harsh measures; and the father said, 'No, that is red.' The little child thought a moment, and said, 'That red square is blue.' Dr. Johnson's dictum seemed to be coming dangerously near the application; and the father said sternly, 'What do you mean by that? A thing cannot be both red and blue.' The child pondered a moment, and then threw herself at her father and said, 'O Father, how I love you.'" In commenting on this story, Dr. Dodson says, "This is a parable of a great deal of our religious thinking. We say 'that square is red,' 'No, somebody says, 'that square is blue'; and then we rise to our larger unity, and our great high statements, and include a self-contradiction, and then say, 'Well, love is the greatest thing in the world'."

Without discounting the emotional elements that inhere in all religious experience, it is my opinion that religion can render its greatest service to the life of the world by adhering to methods of sane and clear factual thinking. Only in this way can religion build a philosophy able to withstand the onslaughts of ignorance and superstition, and to in-

spire and lead the world to nobler heights.

The ancient philosophy said man was worthwhile largely because he participated in or was possessed by or fused with an over-world, a supernatural will, or an over-soul. In virtue of this relation man received a supply of finished goods.

But humanistic thought conceives of man and the world as worthwhile in and of themselves. Man is regarded as an autonomous, creative, responsible unit of the world life. Humanism regards the only social world worth living in as one made, controlled, and changed by man himself. That is to say, the old philosophy was monarchic; the modern is humanistic.

Monarchy is an idea-system, the central thought of which is dependence of man on a superior order. In actual operation monarchy is merged with oligarchy, and men are dependent on Masters, Lords, Kings, Czars, Kaisers, and the like, all of whom are rapidly ceasing to function. According to monarchic and oligarchic philosophy, men get their rights, powers, and goods by a servile tenure.

On the other hand, humanism is an idea-system the central thought of which is the ability of collective man rationally and scientifically to control himself, his world, and the world of energy for the satisfaction of human desires.

In monarchy the basic idea is acceptance by man of control and finished supply from above; in

humanism the basic idea is control and creation by man from within.

Humanism bids man make himself and his world what he will. It bids man continually reorganize his impulses, his philosophy, and his social institutions in the light of his ever-increasing achievements.

This type of thinking is beginning to prevail in many fields of thought. And our nomenclature is changing accordingly. In theology we say, "Free-will"; in science, "Self-variation"; in politics, "Self-determination"; and in economics we are learning to say "Self-direction."

In the monarchic order all occurrences are the result of the will of the monarch or of the activities of his appointees. Man's will and action amount to little or nothing. At best he can only hope and pray. If he wants more water, he must pray to the rain-spirit. If he wants freedom from disease, he must petition some god or goddess of pestilence. If he wants food, perhaps some raven will bring it. But the humanistic view of the world order holds that this is man's world, that it depends largely on man what the world order shall be. This view holds that if man wants more water he must build reservoirs and lay pipe lines. If he wants freedom from pestilence, he must foster medical science. If he wants food, he must till the soil. If he would eliminate his woes, he must do it himself. If he would mount the heights, he must generate the power.

In the second place, religion must decide between the *laissez faire* theory and practice and that of the conscious direction of human progress. Humanism advocates the conscious direction of human progress.

It is unnecessary to point out the bad effect of the age-long practice of *laissez faire* theories. The evil result is too obvious. Humanity has frequently drifted like a rudderless ship on an unknown sea. Too often religion has conceived of its function as that of providing solace for those who are distressed by life's storms. It should create rudders and compasses and charts and pilots.

Modern democracy and science are based on, and contribute to the theory of the control and direction by man of himself, of his environment, and of his ideals. If religion is to be effective in the immediate future in the enhancement of the human estate it must cease its policy of trusting human affairs to the chance operation of unknown agencies, and must ally itself with the newer and saner policies of democracy and science.

The responsibility for a disordered world rests on man. Men are not mere things to be used by the fates. If the world is to be rightly ordered, if humanity is to make rational progress, man must assume the responsibility. In his control of natural processes man is proving his skill and mastery. In his development of moral ideals, man is demonstrating his wisdom and foresight. In his discovery and creation of spiritual values man is expressing

his undying hope and his prophetic insight. Already man is at work remaking both the world of things and the world of ideals.

So great things are ahead of us. In the realm of psychology this is true. The world is coming to recognize the power of mind. Specialists are beginning to examine and classify mental phenomena. We shall soon know more of the psychological laws. In the realm of social arrangements great things are ahead of us. Large social combinations individually controlled are forecasts of great social combinations collectively controlled. Humanity is learning to pool its interests and so to remove the obstructions that block the upward way. We are approaching the day when a sane humanity shall create for itself an adequate body through which to express its soul.

Man is capable of achieving things heretofore thought utterly impossible. He is capable of so ordering human relations that life shall be preserved, not destroyed; that justice shall be established, not denied; that love shall be the rule, not the exception. It but remains for religion to place human responsibility at the heart of its gospel. When this is done, science and democracy and religion will have formed an alliance of wisdom, vision, and power. In this high concert of values, religion must be the servant and through service the master of all!

PART V

HUMANIZING ETHICS

THE ethical implications of humanism are in sharp contrast with the old idea of ethics. Autocratic ethics is founded on an arbitrary will superior to the world order; it severs action from natural inclination and gives it an unnatural character. Autocratic ethics links a man's destiny with his relation to "the Good," abstractly considered, his relation to "goods" actually experienced being a secondary matter.

With the humanistic tendency in thought came the conception of morality as proceeding from man's own reasonable nature. Duty and Conscience came into prominence. As the humanistic movement gained headway, it declared that morality enjoys valuable motives derived from the world of hard facts, from work, from society, and from the immediate relations of man to man. This gives to ethics a warmth and a life that the old view does not possess. A philosopher cannot come in contact with the humanistic movement and remain cold and formal and abstract in his thinking. Ethics has shifted from the absolute and abstract to the finite and concrete.

I

Humanistic ethics is not an isolated science searching for an absolute standard of right and wrong, but an intelligent mobilization by human beings of law, medicine, education, economics, all the political and social sciences, and all values and instrumentalities known to man, for the *promotion of the common welfare*.

Humanism has no set of abstractions outside of and foreign to the life process serving as standards and criterions of moral values. The enhancement of life is humanism's ethical criterion.

We are to be loyal to our ideas of right and wrong, to our ideas of value, not in order to measure up to an ultimate standard, but in order to promote human welfare, i. e., in order to make boys and girls and men and women happier and more able to contribute to the harmonious ordering and happy living of the world.

In the old view of life, religion was Godward action and ethics was manward action. But now Godward action is found in manward action. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Viewed in this way, ethics stirs its dry bones, takes on flesh, blood courses through its veins; it becomes a thing of vital human concern.

In humanism, law is no longer mouldy statutes, precedents regularly followed, mistakes sanctioned by usage, but a growing moral force related to the common welfare. Medicine, education and economics are mobilized. All the sciences fall in line; so with all the values and instrumentalities known to man. This "army with banners" is the humanist's conception of ethical values.

Humanistic ethics is in the realm of things experimental. At no stage of development does humanism lay claim to finality. Statements of faith are tentative. Programs are subject to change. "Experiment" is the watch word. New days bring new light.

"New occasions teach new duties
Times makes ancient good uncouth;
They must upward still, and onward,
Who would keep abreast of truth."

We pass laws, and try them in operation; and sometimes we repeal them. We go from one school of thought to another. We test one economic scheme after another. And all the while we are trying to promote the welfare of man. We are not hunting for a complete and ultimate code of moral principles. We are not expecting to find such a code. Hammurabi's code had its day and passed. So did the law of Moses.

So with many similar experiments. No doubt, each was valuable in its day. Each contributed to

the world something of more or less lasting value. Morality, like the world, has had a history. In the light of the best we know we have gathered materials from the whole of history and have builded our moral structures.

III

In the humanistic view of ethics, authority aims to make itself unnecessary. Authority in itself has no moral significance. Unless authority produces individual freedom it is valueless, except as a police measure.

I am not speaking against authority as a police measure; such authority I regard as still necessary and socially valuable. But if authority does not tend, by producing free individuals, towards its own elimination, it has no more moral significance than a fence around a zoo.

In humanism the whole aim of authority, other than its police features—in the home, in dealing with the child, in the school in dealing with the pupils, in the state in dealing with the citizens—should be to make itself unnecessary.

Humanism regards authority as a good only if it be a means to self-direction.

IV

In humanistic ethics, responsibility rests with man. Humanism places the initiative center in man. Experiment in ethics, as elsewhere, is initiated by man.

Hence, humanistic ethics seeks to develop freedom in individual man. Only in a free man, capable of initiative, and operating in a universe where nothing is ultimate and fixed, am I able to find the basis of moral living. Not until an individual's will is autonomous does he have in him the complete elements of a moral life. That "which is accomplished by chance, unconsciously, without desiring it, under constraint, contrary to our intentions," can not possibly belong to us morally. That which we do with intention, with free will, belongs to us morally, and only that. Whatever restraint or constraint inheritance and environment may throw about our actions, conduct resulting therefrom does not belong to us morally. Action under such conditions, the results of which are bad, puts in an unhappy condition but not in a condition of moral delinquency. If the monarchic and autocratic view of the universe is correct, moral culpability rests with the "Supreme Autocrat."

The moral life begins with freedom to choose or not to choose a line of action; and no moral signifi-

cance can be attached to any action in the absence of this freedom.

The mere desire to follow a certain line of action does not involve moral culpability. Presupposing freedom, then moral culpability inheres in an action only in virtue of the intention with which we actually do it, i. e., with knowledge of its significance, not in virtue of the desire to do it. Otherwise we may always say as Jesus did of his executioners, "They know not what they do." To know what ones does, to be morally responsible, it is necessary not only to choose a certain line of action, but to do so with knowledge that it is good or bad, and to follow it so far as one knows it to be good, or in spite of the fact that one knows it to be bad. *While the basis of moral life is freedom, its cornerstone is knowledge.*

But in the humanistic view of life, knowledge at best is only approximate and tentative. Let us face facts. We cannot always know exactly what is right and wrong. So called "principles" change with changing time—to say nothing of policies. Ethics, like life, is in a state of flux.

In moral conduct we strike rock bottom only when a free man intentionally acts in harmony with his own intelligent conviction.

In the humanistic view of morality, responsibility rests heavily upon the individual. *Every man should aim to educate himself to the point of freedom, i. e., to the point where his will may freely*

direct his action toward ends designated by the unbiased judgments of a free mind and the unselfish aims of a noble soul. This responsibility is a most important matter. As long as action is dictated by impulse, or passion, or prejudice, the world will suffer recurring catastrophes. I wish I could burn this idea into the soul of everyone. Oh, the misery the world has suffered from brainless action! How long shall we trust to impulse and chance and refuse the dominion of brain and soul!

PART VI

HUMANIZING MYSTICISM

THERE is a spiritual flame in humanism which, while differing radically from the old mysticism, may rightly be called highly mystical. In content this new mysticism is natural, in motive human, in goal worldly. It finds fuel in all human instincts, impulses, and emotions; in all worthy motives, causes, and goals; in all noble thinking, social living, and high aspirations. It sanctifies the senses, glorifies natural faculties, and identifies man with deific creative processes. It may be fanned into a brilliancy that will light and warm the world with a glow greater than any yet known.

Intensity and depth of feeling in regard to what is believed about the universe is the essence and the heart of the old mysticism. But depth and intensity of feeling in regard to what is believed are made deeper and more intense by applying and testing the belief in actual conduct. The exultant thrill of enlistment and service in the nurture of abiding desires, in the struggle for the common good, in the constant renewal of ideal motives and goals is the essence and the heart of humanistic mysticism.

From this viewpoint valid mystical experiences

inhere in free, experimental, purposeful living. It is only in such living that the greatest interest can be taken. It is only such living that produces the fine emotional thrill that satisfies and ennobles. If life is dull it is because it is only imitative of what has been done, or of what others are doing. When life is intelligently original, venturesome, and creative, it is full of satisfaction and exultant aspiration.

I

Freedom is prerequisite to humanistic mysticism. In all mystical writings is stressed the thought of freedom from everything except the super-spiritual order in which the individual seeks submergence. Humanistic mysticism proclaims freedom of mankind from super-orders as well, and declares that the consciousness of such freedom is prerequisite to mystical experience of the finer sort. The consciousness of intrinsic worth and of freedom in its nurture is conducive to soul serenity and spiritual poise. There is no true and abiding satisfaction apart from free experience. Coercion whether by associates, governments, or gods is depressing and devitalizing. Coercive measures in connection with sub-normals and ab-normals have a protective function, but with normal persons coercion has no spiritual value. Whether coercion be of a legal or a creedal nature, physical or psychological, it is to be regarded as only an emergency measure.

Only between persons who are equally free can true reverence exist. Where subservience and fear are there is no true reverence. But the sense of reverence is of the essence of mysticism. Reverential mystical experience is to be found in the democracy of those who are equally free. I may fear a monarch, but I revere and love a brother. I may stand in awe before the unknown, but I revere and love the known. I may tremble before the thought of universal forces swinging and crashing through time, but I find rest and peace in the approval of the brethren and in the consciousness of work well done.

Two ministers spoke on kindred subjects on the same evening from the same platform. In their ecclesiastical associations one of them dwelt in a conservative, orthodox atmosphere, the other in a free and vital atmosphere. The one found it necessary constantly to modify and moderate his thought and his statements in order to meet beforehand the charge of liberality. The other was under no such compulsion. After due allowance was made for natural differences in temperament, it was perfectly evident that the subserviency of the one had left its mark on both body and soul. The other gentleman, who had extraordinary physical difficulties which might well have led to depression, was the very incarnation of the spirit of freedom. The exultation and confidence of an unfettered experience was evident in every feature of his being. With masterly

bearing he stepped out before the audience ; and into my mind came the picture of a lion emerging from his native forest, head erect, sweeping his eye over the surrounding landscape.

II

Purpose is the dynamic of humanistic mysticism. Concentration and directness of purpose are conducive to spiritual serenity and power. A brilliant but unpopularized person is one of the most ineffective and pitiful of creatures. Many of the mystics of the old order seem to me to be without genuine purpose, unless the somewhat hazy desire to be absorbed in undifferentiated ultimate reality can be called purpose. I do not see a sufficient amount of well-directed worldly, practical, democratic purpose in the old mysticism to justify its existence. But wherever a person intelligently conceives and deliberately plans a long-run program in the direction of a goal regarded as attainable in him is found ease and comfort and power. It is not distance from a goal but lack of a goal that utterly distracts a person. There is no doubt of Abraham Lincoln's desire to free the negro, but his definite purpose of preserving the union was a clearcut goal that strengthened him through the awful days of the civil war. Purpose is the dynamic of personality.

III

Creative action is the method of humanistic mysticism. The consciousness of god-hood inheres in creative action. Actually to bring into being a new thing or a new idea or a new emotion is to demonstrate one's divinity. Unmeasured happiness surrounds new things. Witness the enthusiasm of a child over any one of its simple creations. Imitative religion is positively deadening to all spiritual faculties. The devotees of ancient faiths who constantly repeat the sayings of the fathers and who go through mechanical religious exercises are administering an anaesthetic to native spiritual potentialities. Religious forms and ceremonies should be constructed with the avowed purpose of providing facilities and tools of creative experience. This applies with special force to schools of religious education. If youth be unhindered by the withered hand of the past it naturally tends to join forces with all positive processes in the attempt to create a new heaven and a new earth. As old things pass away, as all things become new, he who is conscious of having a part in bringing about this change shares in the universal elation.

Humanistic mysticism is at its best in conscious committal and loyalty to worthwhile causes and goals. How the mind and heart and soul respond to committal and loyalty! Nothing is more regenerating

and rejuvenating! A genuine committal loyally followed in actual experience thrills every fiber of one's being. It lifts one out of narrowness and selfishness. We hardly know our friends after their committal to a great cause. No longer weak, they are flaming evangelists.

It is not my purpose to designate specific causes and goals which have magic power. Such goals are numerous and are capable of multiplying infinitely. One's cause may be temperamentally or rationally chosen. It may be the quest of God or of God's will. It may be the search for ultimate truth or empirical values. It may be the quest of life's laws and methods, or of freedom and fraternity. It may be the building of the best little home that the world ever knew. But whatever it is the most valid of all mystical experience is committal and loyalty to it.

In a hospital in France a soldier boy beckoned for a physician. As the physician approached the boy said, "Doctor, did I make good for democracy?" "Yes," said the Doctor, "you made good." "But, Doctor, did I do my dead level best?" "Yes, you did your dead level best." And in the consciousness of having made good in his great committal, of having done his very best, the soldier smiled serenely as he passed away. In noble living is a flame which not only lights the way of life but which also throws a radiance over the gate of death.

PART VII

HUMANIZING HUMAN NATURE

THE age-old faith that human nature can and should be changed is being justified by scientific fact. The expectation of the religions of the world is being fulfilled. While the great religions of the world have spoken ill of original human nature, they have never doubted its possibilities. With the exception of Brahmanism, no great religion has excluded any one from the highest religious attainment. Religion has not been wholly successful in remaking human nature, but its achievements have been such that no doubts have been able successfully to assail its faith. Recent positive achievements have verified the age-long faith in the possibilities of human nature; and one positive achievement overthrows all negative experience. It is now evident that human nature not only can be changed but is being changed constantly. The process of organizing and correlating impulses, of changing human nature, is going on with startling rapidity.

While most living things constantly fit their environment to themselves, man can reshape himself also—and is now reshaping himself on a gigantic scale. Lower forms of life see only the need for change in their outside facts; man sees the need

for change in himself also. Other forms of life have some part in their growth and development; but man seems to be the only living thing that consciously examines himself with serious intent to change his nature in accord with an end in view.

I

Original human nature is a bundle of unorganized impulses. We know no man in the unaffected natural state. There are no solitary human infants. With the first social exchange the original self is overlaid; and this early experience becomes the basis of perfectly normal dispositions later. Hence our idea of original human nature must be the result of abstraction. We have to postulate units. And "and instinct is such an hypothetical unit." Instincts may be thought of as the channels down which the current of life runs, but the channels are not fixed and permanent but are being changed constantly.

The higher range of instincts tends toward the intellectual mastery of problems; but this is a rather late development. Human nature has become what it is by a gradual process of organization around the will to responsible living.

II

The humanizing of human nature consists in the gradual organization of instincts or impulses or original tendencies in harmony with the growing conception of individual and social worth, i. e., in harmony with community of interests.

As the human race progresses its conception of individual worth grows apace. The sacredness of the individual becomes an established premise. The violation of personality becomes the gravest crime. No man may be sacrificed on the altar of another's ambition. The individual in and of himself is sacred and his personality must be regarded as inviolable.

Society, too, becomes a sacred thing. That indefinable something that we call society—that system of psychical relations, that network of interdependence, that human brotherhood—has come to be regarded with reverence and devotion. The rights of the whole have come to be regarded as inviolable as the rights of the individual.

So we must organize our fear, our hunger, our pugnacity, and our love around the will to responsible living, i. e., the will to selfhood in harmony with the selfhood of our fellowmen and the interdependence of all. This is not reversal but development of primitive tendencies or impulses. Such is the process of civilization. The instincts as well as the individuals and species worthy of survival are the federalists and not the anarchists.

III

The principal agent in the remaking of a human being is his own will. By coercion a man may be made to do this or that but such is not to change his wants, and unless his wants are changed, his instincts reached, he is not a remade man. And in final analysis a man's own will must determine what he wants to be or do.

Coercion long continued may change human nature, but if so it is because a degree of consent has been developed. Unless coercion, even with a child, is so managed as to develop the consent and approval of the will, it is ethically worthless.

While there is continuous interplay between a man's will and the reaction of society, and while every man is what he is in part because of what somebody else is, or has been; yet within very wide margins a man may become largely what he wills to be. That is to say, a man may consciously remake himself and society may deliberately assist in the remaking. In this lies the hope of democracy.

Human nature is the most plastic part of the living world. Within very large margins human beings may not only do what they will but also *become what they will*.

In man, of all animals, heredity counts for least and conscious building for most. Man's infancy is longest, "his instincts least fixed, his brain most unfinished at birth, his powers of habit-making and

habit-changing most marked, his susceptibility to social impressions keenest.”¹ That is to say, man of all animals is the most unfinished at birth.

There are few national or racial or Utopian demands so contrary to nature that they could not be put into operation. The question, then, becomes *not what is possible but what is desirable*. Once we know what we want to make of human nature, that we can make it.

IV

The original unorganized impulses or tendencies are very general in their nature. For instance, the impulse to flee from danger: Some years ago a cry that sounded like “fire” was heard from the balcony of a theater in the south. The impulse to flee was immediately operative, and many people leaped from the building and landed on the pavement below or piled on top of each other and became heaps of dead. The impulse to flee from danger was not correlated with the higher impulse to think of an end and how to reach it. That is, the general impulse to flee from danger should be particularized and correlated and so become the specific impulse to reach the means of escape. The intellect, that is the idea of an end—in this case safely to reach the ground by means of the fire escape—must particularize the general impulse to flee.

¹ Hocking.

Consider the food-getting impulse. The impulse to eat may lead to sudden death from the eating of poisonous matter, or which is more usual, to indigestion from eating too much. The impulse to eat must be organized in line with the responsible policy of eating wholesome food and not too much of that, in order to an end, viz., health and long life.

The impulse to sociability, the gregarious instinct, must be particularized to the point of desiring to be with people of worth and to make people worthy of association. The general impulse to be with a crowd must be particularized to the point of desiring to be with a worthy crowd. And so on through the range of impulses.

Original human nature is neither depraved nor divine: it is simply unorganized and undirected. Its remaking, its regeneration if you prefer, consists in organization and direction toward worthy ends. And this is the work of intelligence and will.

V

To this task of humanizing human nature the church must set itself with apostolic fervor. Now that we know how to change human nature, what the change means, and why human nature should be changed, we should increase our efforts and so multiply results.

The achievements of religion in the remaking of human nature have not been what they should. And

the reason for this is two-fold: Neglect of basic inside facts, and misapprehension of the relation between inside and outside facts.

The function of the will in the remaking process has not been sufficiently recognized, nor has the will been developed adequately. Religion has called on men unconditionally to surrender the will to outside and supernatural forces. "Breaking the stubborn will" is evangelical language. Worldly powers have coerced the will of subjects, and parents have broken the will of children. The will is the central agent in remaking and should be neither broken nor surrendered to God or man. Let the will be developed, let it be directed into safe channels, but never broken or surrendered. If the church would once turn its attention toward developing the will and directing it into safe channels, it could render a most useful service to humanity. The church must be the champion of the inviolable rights of the human will.

The importance of outside facts in the development of the will and in the remaking of human nature has not been understood by the church. Arctic zones and torrid regions tend to stultify human nature. But worse is the stultifying effect of an evil social environment. The temperate zones tend to development. Likewise the zones of temperate living—of neither too much nor too little—are socially healthful. A democratic environment and a democratic nature are interactive and mutually necessary.

We may become what we will to be. The door to the future swings wide open. The eternal urge moves within us. The laws of nature sustain us. Swords shall yet be beaten into ploughshares. Ours shall be the social order that follows tireless toil and noble purpose. But to attain this goal we must reaffirm our faith in the possibilities of human nature, and dedicate ourselves to the task of organizing human nature on the basis of world-wide community of interest.

PART VII

HUMANIZING LIBERALISM

HISTORICALLY the basic content of religious liberalism is spiritual freedom. Out of this basic content has come the conviction of the supremacy of reason, of the primary worth of character, and of the immediate access of man to spiritual sources. Always religious liberalism has tended to replace alleged divine revelations and commands with human opinions and judgments; to develop the individual attitude in religion; and to identify righteousness with life. The method of religious liberalism has always been that of reflection, not that of authority. Liberalism has insisted on the essentially natural character of religion.

Believing that religion is best promoted in the presence of live issues, and that every age must achieve its own faith, liberalism has been willing to hazard its affirmations in an open field where the contestants strive for only the greatest service possible. And this experience has led liberalism not only to free religion from extraneous accretions, but also to think of religion primarily as conscious committal and loyalty to human causes and goals. Formerly liberalism emphasized chiefly emancipation

and freedom; now it emphasizes also committal and loyalty.

Liberalism has had to face, even more than have other forms of religion, the age-old philosophical question "why?" That is, to what purpose—to what end—do we live? In answer to this question humanistic liberalism proclaims as the end and aim of religion, and of life, free and positive personality, loyally and intelligently associated, and cosmically related.

If liberalism can be reduced to a single statement, I think this is it: Conscious committal and loyalty to worthwhile causes and goals in order that free and positive personality may be developed, intelligently associated, and cosmically related.

Let us see where this leads.

I

The liberal is not satisfied with a religious experience acquired chiefly through confession, repentance and divine communion, and terminating in a heaven of subject existence. He is not willing to accept the promise of a distant estate of doubtful character and location in lieu of concrete worths and measurable values here and now. He believes that whatever the future may hold for him it must be the outcome of his own spiritual achievements. Hence he demands that his personality be free and self-directive.

The liberal is not satisfied with purely material ends. In his swing away from mystic union with entities of doubtful existence he does not plunge into the abyss of gross material satisfactions. He may go from one of these extremes to the other, but if so, it is only for a while. In the long run he hangs tenaciously to the conviction that fundamentally his nature is spiritual—that a spiritual self adjusts and guides and controls.

The liberal is not satisfied with freedom alone. Emancipated from superstition and prejudice, he may lead a care-free and easy existence for a while, but soon the essentially positive nature of personality becomes assertive, and the liberal knows that positive committals and loyalty are essential to the full expression of himself.

The center of spiritual gravity is shifted from objective and supernatural forms to individual man. This is not the denial of the existence of significant and objective worths, but only the removal of the seat of authority from an indefinite something somewhere, to a definite self known to be native to human existence. This is not a hasty conclusion reached by the liberal. It is the plainly observable trend of history. The lesson of the long experience of the race is that of the primary importance of human initiative and self-direction.

The outstanding characteristic of modern liberalism, and indeed of all modern thinking, is the evaluation of personality as the thing of supreme worth.

Hence liberalism now affirms in terms unmistakable that institutions are only the tentative and temporary expressions of personality, that they are frequently outgrown and must, like the hull of the chrysalis, be burst asunder and left only to mark an epoch past. Institutions—religious, capitalistic, socialistic, or what not—must now stand or fall as they are able or unable to serve effectively and efficiently in the building of free and positive human souls.

II

Present-day liberals see the essentially interdependent nature of human beings; that the fulfillment of the individual self requires orderly, purposeful association with other selves. This thought finds expression in various terms: Brotherhood, solidarity, mutuality, reciprocity, fraternity, community. For a long time prophets, poets and statesmen have proclaimed the ambition of the race to be linked together for mutual service; and now biology and social science agree that there is and can be no complete self-realization aside from co-operation with other selves.

Ideally this is the heart of Christianity. The organic unity of the race is found in the teachings of Christianity. Jesus, at his best, thought and spoke in world-terms. Human solidarity is the heart of the labor movement. This finds expression in the

motto: "An injury to one is an injury to all." The red flag is meant to be symbolic of the blood of the race. The latest and best type of statesmanship thinks in world terms. We are now becoming accustomed to world issues, programs and achievements.

Humanistic liberalism constantly aims to promote the widest possible human comradeship and the closest possible human fellowship. And this aim is underwritten by the knowledge that co-operation and not competition is the dominant factor in the growth of the race.

In the most intimate of human relationships, the home, we know no complete satisfaction apart from the good of those whom we love. Notions of the exact character of this relationship, laws defining its social responsibilities may and do and should change with changing time; but always the race finds deep and abiding satisfaction in the solidarity of what we call the home. We now know that the positive sentiments and other hard facts of the solidarity of the home belong essentially to other social relationships. In industry we are trying as never before, and with a measure of success, to reorganize on the basis of community of interests. So with other relationships. The old notion that the individual experiencing good can be an isolated individual has gone forever.

The legacy from the best prophets of the past is a conception of a united world. The coming order is a world order. And any religion that hesitates to

proclaim this gospel is neither an heir of the prophets of the past nor the parent of the achievement of the future.

The cohesive principle in the achievement of this human world order is radical good-will. This leads to the new competition, competition in the rendering of the greatest service. The pride of the old professions—law, medicine, ministry—is in the rendering of the greatest service. The spirit of the old professions must be fused into the social order from bottom to top, from the corner grocery to the League of Nations.

Liberals think of Democracy not only as freedom and equality of opportunity but also as mutual assistance in the use of freedom and opportunity. To take one class off the shoulder of another class is not enough. All people must work shoulder to shoulder.

Radical good-will alone does not satisfy humanistic liberalism. Now comes the demand on good-will to develop a technique for making itself effective in the world of hard facts. Social science is still in its infancy. There is room for and need of creative statesmanship in the reorganization of human relationships. How to secure food, shelter, and clothes without losing one's soul is a pressing problem. At last humanity has rebelled against a state of affairs that requires the forfeiture of the soul in order to acquire a rag, a shack, and a loaf of bread. In the solution of the problems involved

in the rescue of the soul from the clutch of mammon are causes worthy of committal and loyalty. Liberalism declares that the church needs to understand the economic expression of brotherhood, and that everybody needs to understand the spiritual significance of economic co-operation. The next step in world progress is the proper co-ordination of economic forces with intellectual, moral, and spiritual forces.

III

In the past the basic content of most religions has been that of the submission of persons to supernatural agencies, and the consequent appropriation of worths. In these systems of religion man was worthless because he participated in or was possessed by supernatural agencies. In virtue of this relation man received a supply of finished goods. In these systems men got their rights, powers, and goods by servile tenure. There was submission from below and control from above. This monarchic view of religion rose to its noblest height in the expression, "Thy will be done."

The realm of the divine is now subject to investigation. Here, as elsewhere, the scientific method is being applied. Here regulated observation and experiment may result in new theological discoveries, and so liberalism must remain undogmatic in regard to God. The theology of Augustine and that of

Channing, the theology of Billy Sunday and that of H. G. Wells, might all be found utterly inadequate without consequent injury to the religion of the liberal. Liberalism is building a religion that would not be shaken even if the thought of God were outgrown.

Nevertheless, the liberal recognizes and zealously proclaims the fact that purposive and powerful cosmic processes are operative, and that increasingly man is able to co-operate with them and in a measure control them. What these processes be styled is of but little importance. Some call them cosmic processes, others call them God. In life there is wisdom beyond our present comprehension. This is seen in the amoeba as it adjusts its structure for the attainment of the ends desired; in the living protoplasmic cells on the ends of the rootlets of bean and wheat, both apparently identical, the one refusing flint, the other receiving it; in the co-operative colony of the sponge and the daisy, the bee and the wolf; and in the marvellous neural arrangement of man.

To the ancients the contemplation of cosmic events led to the theory of direct supernatural operation or to that of the use of natural forces by supernatural agencies. But to an increasing number of serious thinkers and to an innumerable host of liberals everywhere the contemplation of cosmic events has given way to regulated observation of and experiment with cosmic purposes; and this has

led to conscious co-operation with and partial control of cosmic processes. The ancients bowed before the unknown; the modern man attempts to understand the unknown. Supernatural agencies and laws are giving way to natural modes and processes. With this must go much of the nomenclature and many of the forms of worship of the religions of the world.

Humanistic liberalism understands spirituality to be man at his best, sane in mind, healthy in body, dynamic in personality; honestly facing the hardest facts, conquering and not fleeing from his gravest troubles; committed to the most worthwhile causes, loyal to the best ideals; ever hoping, striving, and achieving. To know one's self as inherently worthwhile, actually to find fullest expression in the widest human service and consciously to become a co-worker with cosmic processes, is spiritual experience deep and abiding.

PART IX

HUMANIZING THE CHURCH

ACCOMPANYING the new understanding of the nature of religion and of human responsibility will be a new concrete embodiment of religion in social organization; that is to say, a new church. There will be a humanistic church founded on social science and having as its supporting pillars all the attested facts of all the sciences. Woven into its structures will be all the values and all the beauties known to the best minds of the ages.

Humanism will develop a more vital pulpit. I am not forgetful of the glories of the old. I am not forgetful of the ancient oratory, Hebrew prophecy, and Christian gospel which resulted in the practice of preaching. In ancient classical oratory, in the fervid addresses of the Hebrew prophets, and in the gospel of the founders of Christianity we have the artistic and effective use of language as instrument in public service. But the old pulpit is tottering. Its once unrivaled glory is fading. Its days of prophecy are gone. Decay has set in. But already the materials of the new pulpit are being hewn out

of the materials of the new day. The oracle of modernity shall be established where once stood the altars of the ancient. The new pulpit will be recognized as the seat of the public expression of the most high truths. This function of the pulpit is no small task. When I contemplate the responsibility of the humanistic pulpit I feel like saying with an old Virginia divine, "I cannot preach, I never have preached, I have never heard anybody who could preach."

The humanistic minister must be a man among men. His life must be lived not in seclusion but in the wide open. He must not be set apart from the world, but active in the midst of the world.

As he moves among men his mark of distinction must be intelligence and sincerity of purpose. He must know no master other than the truth. He must let neither personal circumstances nor the influence of persons alter the fundamental content and tone of his message. It is better to worship at the altar of the past than to be subsidized by the unholy forces of the present. He must consider no word of his own nor of any other person as final. He must never attempt to close the book of life. He must not be a preserver and guardian of dogmas but a friend of the truth. He must be free from all professionalism, and from all stereotyped methods. He must not be a fossil in the strata of yesterday but a living force in the movements of today.

The message of the humanistic pulpit must be inspirationally informative. It must synthesize and correct and enlarge academic instruction. It must shed new light on matters thought to be closed forever. It must open the gates of every field of thought. It must deal with mass movements and the psychological forces back of them. It must clarify public opinion and create public conscience. Above all the humanistic message must have the approval of the preacher's whole being. Mental and emotional reservations are alike dishonest. The crucifixion of intellect or emotion is the negation of life and the will to death. The message of the new preacher must be the life of his whole being translated in living words. No matter how great the price, the preacher must be true to this vision of a living message.

I would have the church develop a humanistic ritual also. There should be instituted a liturgy lyrical and modern, inspirational and creative, reverential and socially useful. The forms of public religious service must be made to reinforce the forward-looking, independent, creative tendencies of the participants and to inhibit the backward-looking, imitative, dependent tendencies. The readings, hymns, prayers, and benedictions of the new service must embody contemporary values, interpret emerging goals, satisfy the intellect and stir the deepest emotions. Where the symbols and imagery of the old ritual reinforce credulity and dependence, the

symbols and imagery of the new ritual will reinforce courage and imagination. The new ritual will not be less lyrical than the old but it will contribute more to the unification of experience. It will not be less reverent but more aspirational. It will embody in its content not a world of caprice but a world of order. It will synthesize life and give dynamic purpose to the whole of life. It will be intimately concerned with all social instrumentalities, with education and politics, with science and art. It will seek not only to interpret these but to guide them. It will weave into spiritual devotion all that is native to human life.

I would have a humanistic pew also. A pew that knows the past and loves its good but which does not cower before its precedents and precepts. A pew able to appreciate the machinery of the commonplace but able also to see the utopia of the soul. A pew that recognizes and respects honest thought, frank utterance, and brave conduct.

There was a time when the church called the world to the "mourner's bench." Then the church proclaimed an inspiring and commanding gospel of an other-world-order yet to be. That gospel has long since lost its power; and we now behold the appalling spectacle of the church at the "mourner's bench" begging the world for recognition and support. I long to see the church regain its old position of power; but this cannot be unless the church recognizes that for thinking people the old dogmas

are dead. The humanistic church will weave the Godhood of Life, the Brotherhood of Man, and the Conscious Co-operation of persons with Life Processes into a ringing, impelling gospel of a world order yet to be.

The old issues tied up with the philosophy of an other-world order being no longer vital for thinking people, the church must now decide what it wants to become.

Is the church to become a "free church" only, or is it to become a church with a humanistic purpose also? It is possible to build a church made up of people of opposing types of mind, of contradictory interpretations of life, and of contrary programs of social and religious action. The question is not one of possibility, but of desirability. Would a church that is merely free be worth the energy required to hold it together? Should people who want to be effective in great movements of the world devote time, means, and energy to the maintenance of an institution which if merely free must withhold itself from active participation in the great movements of the world?

Is the church to become an institution of the "scientific spirit" only, or is it to become the church of the humanistic movement also? The *scientific spirit* is that of unbiased judgment, but unbiased judgment is a travesty when it leads to continuous re-examination of that which the *scientific method* has long since left behind. There is no good reason for

an unbiased attitude toward things the world has outgrown. On the contrary, there is every reason for uncompromising opposition toward re-establishing or wasting much time reconsidering things the world has outgrown.

I hasten to say that the free church idea and the scientific spirit, if properly understood, are both highly admirable. However, they are not ends to be enjoyed, but rather forces to be wielded; not goals to be proclaimed, but conditions the reality of which may soon be assumed for most modern churches. But if the scientific spirit and the free church idea were universal in churches that alone would guarantee neither purpose nor goals. We say that America is a free country, but we know that its freedom would not justify the government in employing representatives to teach autocracy. By American freedom we mean opportunity to experiment in democracy. There are certain general attitudes toward life within which there may be no end of freedom, but freedom becomes a tragedy when it leads to the support of contradictory attitudes toward life. Ecclesiastical freedom becomes a tragedy when it leads to a condition in which in one church is preached the gospel of mutual consideration and love, and in another the methods of fang and claw; or in one church is preached the gospel of the necessity for social change, and in another the sacredness of the *status quo*; or in one church an attempt is being made intelligently to interpret

and direct life in harmony with growing ideals, and in another is being tried every conceivable "psychological shortcut" to knowledge, power, and happiness.

If the issue between becoming a church that is merely free or becoming a church with a purpose, between becoming a church of the scientific spirit only or becoming the church of the humanistic movement, were clearly drawn, I doubt if any large percentage of the rank and file of church members would be willing to be found in the "calm little eddy or backwater" of the world's life where the former force the church.

The church should become an institution with a humanistic purpose. But this cannot be accomplished simply by passing resolutions, nor by official pronouncement, nor by becoming a society for the propagation of "panaceas" and "cure-alls," nor by surrendering local autonomy and pulpit freedom. But it can be accomplished by the united effort of forward-looking souls, who through the months and years strive diligently to create *an ecclesiastical atmosphere in which humanistic sympathy and thought and action can thrive.*

I

I would have the church become a creator of humanistic sympathy. Among the first recognized functions of a church is that of creating righteous

sentiments, but to be righteous in the modern sense, sentiments must be polarized. It is not merely arousing the emotion of sympathy, but the creation of the sentiment of humanistic sympathy that is needed today. By humanistic sympathy is meant a predisposition for humanistic experiments. A corollary is predisposition for uncompromising opposition toward autocratic tendencies and institutions. My thought is that the church should so function that people would instinctively expect favorable comment, argument, and leadership in behalf of humanistic movements.

Shall the church be left behind all other institutions in spiritual and social pioneering? It will be so unless we re-examine our basic sympathies and attitudes, and when found autocratic, repent with deep sorrow. The church speaks feelingly of the ancient values and is predisposed toward celebration of past events. Too frequently the eye of the church has been turned toward the past. Too often the church has conserved, inhibited, and repressed. Now there are signs of a new viewpoint. Many denominations are undergoing a change of heart and are in at least a friendly mood toward democratic movements. To test our sympathies, let us find out how we feel about the self-determination of peoples, about racial discrimination, about self-control in industry, about social responsibility for education, health, housing and the like. If the church finds its sympathies unawakened by the thought of present

wrongs, and its enthusiasms unkindled by the thought of social well being, then only deepest repentance, open confession, and thorough regeneration can save its soul.

II

I would have the church become a mobilizing agent of humanistic thought. Sympathy must become articulate. Thought must be organized. Never was there more need than now for the organization of thought. The old philosophical and theological and sociological catagories have collapsed under the strain of complex modern conditions. Basic concepts and mental attitudes are changing. But people will ever desire a philosophical basis for their conscious co-operation with cosmic processes.

Here is opportunity for the church to regain its lost intellectual leadership. Once the church was the intellectual center of the community. It commanded the respect of most thinking people. While this is no longer true, except in rare instances, there is no good reason why it should not again become true. The world will not be satisfied with disorganized thought. Sane living demands orderly thinking. In the days when evolutionary thought was new the outstanding scholars and preachers bravely applied evolutionary thought to theology and the spiritual life. Once again there is opportunity for ministers to prove their line of succession

from worthy seers, by championing the growing humanistic interpretation of life. The humanization of philosophy and theology is among the next steps in organized thought. Likewise ethics, education, and the human impulses must be humanized. I do not see how any man who has caught the vision of humanism, who sympathizes with the longings and aspirations of humanity today, can be content to think and speak and write in a way that contributes to the defeat of humanism for, in my opinion, the success of humanism requires that we outgrow every vestige of autocratic thinking and every vestige of autocratic terminology.

III

I would have the church become a director of sympathy and thought into humanistic conduct. One of the battles of religion early in the last century was to secure the recognition of religion in all good thought. The battle now is to translate good feeling and thinking into good conduct. If our sympathy and thinking are right, how can we refrain from following them into the arena of world activity! How can we be mere onlookers where battles for basic human rights are fought! How can we be content to rest at ease while our brothers and sisters fight for a loaf of bread and a place to call home! Any church that hesitates to stand for practical

humanism has not yet achieved a soul; pious professions to the contrary notwithstanding.

The honored pulpits of the past resounded with ringing human appeals, among them for the freedom of the bodies of four million black men, for a sober country and a stainless flag. The spirits of twelve million black men are yet in shackles. Sixty-five percent of the people in America live with only a contingent wage between them and utter poverty. Twenty-five percent of the boys who responded to the selective draft could neither read a newspaper nor write a letter home. Children are dying with unspeakable rapidity. Disease and inadequate treatment slay vastly more than war. Is the church of today to stand idly by while charlatans and profiteers and demagogues and blind leaders of the blind plunge the world, so recently roseate with hope, back into the darkness of an anarchistic age? The issue today is back to anarchy, autocracy, imperialism, or forward to order, fellowship, democracy. On this the greatest issue of the ages, where is the church to stand?

I would have the church sympathetic toward, thoughtful about, and active in behalf of the following humanistic policies:

Universal cultural education, in addition to any specialization.

Promotion of health, by requiring minimum standards of living and assuring adequate instruction and treatment for all.

Read

Abolition of child labor and the imposition of strict limitations on the labor of young people, women, and aged men.

Social insurance against misfortune, accident, unemployment, illness, improvident motherhood, old age, and death.

Provision of long time and low rate funds for home builders, and consequent encouragement of family life.

Optional parenthood, involving access to information that makes this possible.

Right of labor to negotiate collectively through chosen representatives.

Industrial democracy, involving equitable participation of labor in control, rewards, and ownership of industry.

Technical improvement in methods of production and distribution, resulting simultaneously in increase of commodities and decrease of labor.

Freedom of Speech, Press, and Assemblage.

Priority of Personal over Property rights.

Equitable participation in rights and duties, regardless of race or sex as such.

Creation of Machinery by which governments can be democratically controlled.

World federation of peoples based on mutual abrogation of special concessions and mutual obligation to general service.

PART X

HUMANIZING DEMOCRACY

THE races, religions and nations of the world are interrelated and interdependent. Miscellaneous temperaments, and ideas, traditions and standards of living are thrown together; and the realization of the best in any one of these requires co-operation of the best in all of them. The old ignorance of one people in regard to the temperament, ideas, traditions and standards of other peoples is passing away. The old relationships between races, religions, and nationalities, characterized by apprehension, scorn and injustice, are beginning to be replaced with relationships based on the world-wide community of interests.

We now know that the lowliest tribes have native virtues needed by the most cultured civilizations; that exchange of values is as essential to civilization as is the creation of values; that democracy between individuals must grow into democracy between races, religions, and nations; that every culture must have equal opportunity to develop the best that is in it and to make its special contribution to the life of the world.

Having begun to think and write and speak in terms of world civilization we shall never again be satisfied with the old provincialism. And if we are to escape the old mistakes and hatreds we must understand that an enduring world civilization cannot be builded on likenesses alone but that differences also must be builded into the structure. We cannot build a world civilization by ignoring nor by scorning nor by fusing differences; we may build a world civilization if we not only develop likenesses but also encourage contact and interplay and integration of differences. World unity is not the given. It is to be achieved. Leagues of nations, of religions, and of races are not examples of world unity; but such organizations are most promising methods of achieving world unity. Back of all effective efforts to build the world of tomorrow must be not only the dynamic and creative but also the tolerant and receptive type of mind.

I. INTER-RACIAL SYMPATHY MAKES FOR WORLD DEMOCRACY

For some weeks I lived in a home with persons of various races and nationalities—English, German, French, Jewish, Australian, Peruvian, Filipino, and just plain American. So far as I was aware, no negro resided within the building, though several

performed important duties about the place. Among the dwellers in this Manor there seemed no fear of contamination from inter-racial housing; but I frequently noted a prejudice against other races in the abstract (that is, races as classed in the encyclopaedia) on the part of persons who exhibited no prejudice against other races in the concrete (that is, races as known in the household). While racial prejudice is at the bottom of many of the catastrophes of the world, it is based not on experience but on presuppositions due largely to accidental social arrangements. Defeated in war, not by inherent superiority of the enemy, but by accident of numbers or position, ancient groups were forced into slavery; thus they became socially taboo. With the pressure of years came depression of spirit, which, in turn, was pointed to as evidence of racial inferiority. Some such process as this is sufficient to account for racial prejudice. I see nothing in color of skin, structure of hair, and the like that indicates inherent racial inferiority or superiority. Nor do averages count for much. All that can safely be said is that in every race there are individuals who are better or worse than some individuals in other races. To find the average racial value is as impossible as it is to find the average parental love.

Democracy is but a dream so long as any person on account of race or color is denied any right or freed from any duty generally allowed to or required of those of another race or color.

I know of nothing more unforunate nor more detrimental to human progress than race prejudice.

In our best moments we rise above the lines that separate peoples from peoples. We must make these universal. Some years ago in a large religious convention in the south, on the last day the several thousand in attendance stood and sang

Blest be the tie that binds
Our hearts in Christian love.

and as they sang they joined hands. There was only one break in that vast audience; a break between two clergymen—one black and the other white. As the singing proceeded the white man saw his black brother throw back his kinky head, open his great mouth and break forth in the words

The fellowship of kindred hearts is like to that
above.

Then the white man placed his hand in that of his black brother and the union was complete. And the great audience continued,

Before our father's throne we pour our ardent
prayers,
Our hopes, our fears, our aims are one,
Our comforts and our tears.

II. INTER-RELIGIOUS FELLOWSHIP MAKES FOR WORLD DEMOCRACY

Few things divide the human race more than religion. Religion divides into ethnic groups; these into divisions like Catholics and Protestants; and these in turn into sects and schisms. Most people inherit their religion. They are what they are through no choice of their own, save the simple desire to be what their fathers were. There are exceptions, but this is the rule. While most people are what they are by chance, still many people regard others as unforgivably wrong for being different. The cure for this condition is in the intermingling of religions. To know the adherents of another religion is to grow tolerance and understanding.

Unless I am a slave to my own views of religion I can appreciate my neighbor's view. Unless I am tied by chains of bigotry to my own altar occasionally I can look out upon life from my neighbor's altar. In no way should my views on religion stand between me and my fellow man. Bigotry and intolerance die hard, but they must die if brotherhood is to rule the world. Fortunately there is a growing spirit of fellowship in religion; we should and do welcome this spirit; and we must pledge our very

best endeavor to bring about a closer fellowship between the denominations of Christendom and the religions of the world.

III. INTERNATIONAL PATRIOTISM MAKES FOR WORLD DEMOCRACY

A state of mind in which we become zealous for the rights of all nations may be called international patriotism. Such a patriotism is gradually developing. We are coming to understand that in supreme tests religious and racial and national differences are superficial; and that under the skin and beneath the artificial difference is a common, persistent, glorious humanity having rights in all nations. International patriotism is a prerequisite to any hopeful program of world politics. Without it federations fall to pieces and sacred vows become scraps of paper. Without international patriotism deep and abiding the world will remain an armed camp, and the shrieks of cannon-balls will rend the air. I plead for the brotherhood of nations—the patriotism of humanity. Never was such patriotism more needed than now, never was it more promising than now.

The world must gradually be organized on the basis of world patriotism. We get what we organize for. If we organize for war we get war; if we

organize for brotherhood, we get brotherhood. Let there be no mistake on this point. The world is capable of planning and creating its future.

Now is the time to think and talk and preach and write for internationalism. The thought of the world is turning in that direction. This issue is now the dividing line between men and policies. The contests of the immediate future will be waged around this issue. Shall the nations remain as they have been, armed camps, each seeking to outdo the other, each seeking its own individual and selfish aims? Or, shall the nations be woven into one splendid brotherhood, each seeking the good of all?

All the humane and brotherly principles for which religion has ever stood are involved in this settlement; justice, peace, good-will, love—all point to the brotherhood of man, the Federation of the World. For religion to fail to hold up its high ideals now is to fail in its supreme duty. As a ministering agent, the church has made good during these trying times, but as a prophetic body it has, with but few exceptions, failed miserably. But we have had the supreme awakening. We now see that narrow individualism must give way to broad fraternalism; that local remedies must be supplemented by world programs.

And in this movement for a new world order, America must not fail to lend a helping hand. In America we have all the races of mankind represented. We are developing a world spirit. We

have few international memories and troubles to hinder us. We have promoted a large measure of justice and prosperity at home; and we must now co-operate with others in extending these blessings to the remotest borders of the world. We have led in peace movements. We have led in the signing of peace treaties. We sent the first case to the Hague Court, secured the permanency of that court, and introduced the most important bills. Before the beginning of the world war we had offered practically an unlimited arbitration treaty to the great nations. Our disposition and experience fit us for an important part in this concert of nations in behalf of world civilization.

Among the vast amount of war literature is a little book in which is told the story of an American boy who went to Europe to fight. Like thousands of others, he hated till hate ate at his soul and he saw nothing but evil in his opponents. Came the time when the boy fell in battle; "fell and felt no pain; only struggle as he might, he could not rise; something did not connect." The battle raged. The young man saw a Jew working his way among the fallen. A dying Irishman called for the crucifix, and the Rabbi, grabbing that symbol of faith—not his own—held it before the dying eyes, and as he held it a shell burst and the Rabbi lay dead, the Irishman in his arms and the cross of Christ in his hands. The American boy lapsed into unconsciousness; later he awakened and suffered and lapsed

again. When he next came to himself he lay comfortably on a cot, but soon he was shaken with repulsion, for a boy next to him talked German.

The German boy stirred, woke, set his teeth as he twisted with pain; but he smiled through his pain into the American's face. Our boy was moved but love had not yet won. He turned his face. On the other side of him lay a grizzled haggard man of fifty-five whose face was concentrated in endurance. It seemed that with one ounce more of pain the will would break and he would scream. But the will held and slowly the muscles relaxed. The man talked English but his accent was German. There our boy lay between two enemies—no, not enemies, but brothers. A little mutual service, a little better understanding, and these three sick soldiers were one in spirit, and without any hate in his soul our American boy went to sleep, hearing the Prussian soldier repeating his simple creed for the last time and in English, too!

All through life, I see a cross,
Where sons of God yield up their breath;
There is no gain except by loss;
There is no life except by death;
There is no vision but by faith
Nor glory but by bearing shame;
Nor justice but by taking blame.

And so it is always, as we know each other better we come to understand. And I dare say that

when we come to understand life a little better, we shall see that Shelley was right when he said:

Nothing in the world is single,
All things by a law divine
In one another's being mingle.

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Reese, C. W.
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